1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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men immediately become busy distributing the food to them. First, the men uncover the *liga*. With spearlike poles they level the pile of hot stones. Each woman knows just where she has put her own bundles of taro. She takes one of them from the *liga* and gives it to a woman of the opposite moiety, usually one who stands in the *Tamangaina*[1] relationship, who immediately gives her a similar bundle of taro. It is a reciprocal exchange.

After this exchange has been effected the other bundles of taro are removed from the *liga*, opened up and put in one pile in the open clearing in front of the house. Bananas are taken off the stem by the men and arranged in another pile, and the bundles of fish, pig, and turtle are also opened. Each woman puts on the ground either her basket or her mat, which form a long row on the ground between the pile of taro and the pile of bananas. The infant's maternal grandfather then counts a blade of grass for each woman present, putting one blade on each basket and mat to see if the latter correspond to the number of blades of grass he has, which represent the number of women. This is the method of counting. Then four or five men, the leaders of whom are the infant's mother's brother, Murri, and his maternal grandfather, Lorani, divide the taro, fish, bananas, and pig. In each basket, or on each mat, are put ten baked taro, two pieces of fish, a small piece of pig, and about a dozen bananas. The distribution, which is very careful and equitable, takes some time. The women, in the meantime, are sitting around loafing and taking their ease. When the distribution is over Murri makes a short speech to the effect that the feast was held for the new infant. The women are chattering and pay little attention to the speech. Now each woman takes up her basket or mat with the food and carries it to the place where she had been sitting in the morning

[1] This is the term used for her brother's daughter (see terms 22, 23, p. 49).